

Dread Mendenhall.

THE JOURNAL OF PEDAGOGY

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BRIGHAM YOUNG ACADEMY, PROVO, UTAH.

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Next Number will contain Articles by

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3:10 " ar	Salt Lake	6:15 " lv	
7:45 " lv	Lehi Junction	6:10 " ar	
8:45 "	Lehi	5:10 "	
8:48 "	American Fork	5:07 "	
8:54 "	Pleasant Grove	5:01 "	
8:59 "	Lake View	4:55 "	
9:09 "	Provo	4:44 "	
9:20 "	Springville	4:32 "	
9:29 a. m.	Spanish Fork	4:22 "	
9:38 "	Benjamin	4:14 "	
9:46 "	Payson	4:07 "	
9:57 "	Santaquin	3:56 "	
10:08 "	Nephi	3:45 "	
11:00 "	Moroni	2:55 p. m.	
12:55 p. m.	Ephraim	9:15 a. m.	
1:40 "	Manti	8:30 "	
2:05 "	Juab	8:00 "	
Arrive 11:40 a. m.	Juab	2:15 p. m.	Leave
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8:10 "	Milford	6:05 a. m.	
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VOL. I.

PROVO, UTAH, DECEMBER, 1894.

NO. 1.

THE POET'S NOVEMBER DAYS.

O sunless days!

O days, with every hope of life and summer sunshine gone;

When wintry winds like lost despair,

Through leafless treetops moan, and moan, and moan.

O dreary days!

When earth, our mother, 'plains forsakenly, that she is old,

Wraps close her cloak of wintry clouds,

And shivering weeps within its dusky fold.

O joyless days!

O days, when all our human griefs seem hopeless, sad, and deep.

We fain would sob ourselves to rest

Like her in dreamless, soul-forgetting sleep.

O lingering days!

Poor earth, thou'rt old and lone and soon must come the night,

When thou must lie within thy shroud

So cold, so still, so pure in spotless white.

Yet passing days!

The sun anon shall bring thee life and sweet maternity,

Thy veins again shall leap with joy,

And youth and beauty shall return to thee.

Ah patient days!

My heart, that with the earth has wept and with her longed to die,

Must wait alone through wintry days,

The quickening of its heavenly spring in God's eternity.

Christina D. Young.

"FORGET THYSELF."

SELF-CONSCIOUSNESS is a characteristic of the young teacher's first year in school. It paralyzes his best endeavors, and sends him home discouraged many a night. Certainly to be always thinking how you look, and whether your pupils are criticising you; to hesitate in pronunciation and half-swallow the word for fear the accent may be wrong; to stand stock-still lest your movements be thought ungraceful; to be fearful that your hair is disarranged or some article of clothing awry; to interpret the smothered laughter in the room as proceeding from a smudge on your face or some

wretched device pinned to your back; in short, to be quite enveloped—hands, feet, body, head, eyes, voice—in an atmosphere of timidity, half-dread, half-apology; the climax of the agony being the consciousness that you *are* self-conscious, and that your students know this also and pity you—this, I repeat, is a school-room climate, in which ideas grow weakly and sickly, like the slimy, pale, feeble plants in a dense grove.

No doubt every teacher has passed through such a stage of pedagogic growth, and remembers only too keenly the distress of it. If all have not passed through it themselves, they have at any rate witnessed its blighting effects upon others. It probably did not last long, for teaching is not conducive to coyness or modesty. But, as before observed, it probably lasted long enough to draw vivid lines on the memory. Some such background of experience as this must be supposed in order to account for the applause which greeted a prominent educator a few years ago as he delivered himself of a wild speech something like this:

"Forget yourself utterly. Forget that you are using this method or that method. Forget that you are teacher, and they are pupils; that you must be dignified, and they respectful. Forget that you have a bearing, that you make gestures, that you are troubled with manners. Forget that you have clumsy or shapely hands and feet; that you are homely, handsome, or plain; that you are neat, well-dressed, or shabby; that you are adorning or murdering the English language. Forget yourself utterly. Forget even time and place. Remember nothing of your personality; remember only your lesson, and *be* that lesson! Concentrate yourself into an eye and a voice. Resolve yourself into an idea, and do not become yourself again till that idea has left its impress on every mind before you."

This is most excellent advice to—"angels and just men made perfect." The teachers of Utah—both the men and the angels—have therefore widely adopted it. Let us visit some of their schools, then, and witness the effect of this beatific forgetfulness of self.

Here is a teacher of arithmetic. He is squarely facing the class—with his back. Absorption in an idea could not be more complete. He is mentally chasing it hither and thither on the blackboard. Over his shoulders and under his arms we catch furtive glimpses of this race, by the traces left behind. These are villainous curves with long and short tails, scraggy partition lines pointing in every direction, and spider-legged figures sprawling between.

What a picture is left when the tussle is over! Nothing can equal it in intricacy of evolution and utter abandon of shape

unless it be the wriggling and contortions of the class while awaiting results. Now the teacher turns round, dust-covered from head to foot, and announces, "I've got it." The smile on his face declares how completely he had forgotten himself, his class, and all the world. We take a good look at him. His collar is frayed and soiled, and his cravat has taken a slide to the left. He does not arrange it. The dust of former tussles has accumulated in visible layers on his coat and vest. His shoes are unblacked and his face unshaven. He is evidently absorbed by ideas continually, whether at home or in school.

Naturally we look around to see what effect these things have upon the children. The floor is littered with paper and apple-cores. Like teacher, like pupils. Untidiness has settled over the school like a grease-spot. Hair unkempt, faces here and there unwashed, mouths with the marks of dinner, or the dust of "mumble peg" still clinging to them, hands suggestive of digger Indians, and a general odor suggestive of Utes! We look in vain for a wash-bowl and towel; and why not in vain, where there is neither precept nor example? How could you expect a teacher utterly forgetful of self to withdraw his soul from the lesson long enough to note these trifles! If he cannot see these things in himself, how should he see them in his pupils? Examining the note-books of the class, we find the "sums" spread out in irregular patches, just as the teacher leaves them on the board. The copy-books exhibit the delusion that scribbling is a means of getting freedom of movement. Fly-leaves in other books are filled with scrawls and doggerel rhymes. Everything scratchable is scratched from the desk-top to the walls and brass door knob; and places are not wanting for the obscene to leave their smutty finger marks.

Now, which side of this teacher leaves the deeper impress upon the school, the forgetful, or the conscious side?

Let us now turn our attention to another school. Here the teacher is lecturing on U. S. History. His subject is evidently the Immediate Causes of the Revolution. There is no question that his interest is great enough to induce utter forgetfulness of self. Nor is it without effect. The class has caught the enthusiasm by contagion.

But it is our business to study the by-products of this kind of teaching, so we watch the teacher. Every minute or two he runs his fingers straight upward through his fore-locks. As these are long and well-oiled they stand straight up like "quills on the fretful porcupine," until by a forward stroke he brings them over his forehead again. His left hand continually toys with his watch chain, rolling it on his finger and unrolling it again. Now he

leans against the desk and crosses his legs; but he does not rest long in this attitude. He next spreads out his legs, and, with hands behind him, assumes the vulgar slovenliness of the street corner. Now he has sat down, and, with a ruler held aloft in his right hand, he leans back and actually lays one foot over the edge of the desk. A question arouses him, and he gets up with undignified haste and goes to a map near by. Now as he turns again to the class, he grips the ruler at each end and bends it in the form of a bow. Now his body assumes an attitude as if about to make a spring through a trapeze. Now he marches toward the class nervously beating the palm of his hand, and talking as he goes.

This teacher, let it be remembered, has been quite unconscious of his physical manœuvering, so engrossed has he been with the subject-matter. The cause of his restlessness is quite apparent. His mind generates greater quantities of nervous force than it is able to use in thought, and, as he has not acquired the power of storing it up, it escapes by every possible channel, making literally a leakage of vital energy. Thus he is prodigal of his life force. He lacks self-control. His thought dominates him, and he bends hither and thither as it lists. Like an engine too light for its head of steam, his nervous organization trembles under the strain of its own tension. He will die ere his appointed time comes.

Now, were these effects detrimental only to him, we might let him go on in the delusion that he should forget everything save the mental aspect of his subject. But what effect has his nervous and ungainly posturing upon the susceptible minds that see his every movement? What moral right has he to place before the class such a slovenly model of humanity—stoop-shouldered, hollow-chested, neck crooning forward, limbs, the movements of which suggest stilts and pump handles? This image he stamps ineffaceably upon their minds; and what is worse, he associates with it some of the noblest attributes of the human mind, the mental and moral qualities which make every true teacher the pattern hero of his pupils.

"If we would be like him in mind we must be like him in form and bearing." Such is the unvoiced reasoning of children. I know this only too well from my own early experience. What hope is there then of making manly men and womanly women as long as teachers will persist in ignoring the fact that they themselves are physical freaks?—as long as they persist in "utterly forgetting self" that they may forsooth put all their energy upon the idea?

Let us now turn to another aspect of the same case. Here we have a teacher presenting a general object lesson. She evidently believes also in forgetting self and projecting her soul into her work. Let us listen to her.

"Yesterday, children I told you I—er—we'd have a lesson on—what did I tell you, children? How many can tell me?" (All hold up their hands.)

Little girl: "You said you'd tell us a story about ants."

Teacher: "Yes, that's right. Well, ants are little—how many have seen an ant?" (All hold up hands.)

Jamie: "There's lots of 'em at the corner of our house. One day I gave 'em some bread crumbs, 'an' you ought to 'a' seen 'em carryin' 'em down the hole."

Mary: "Teacher, once a naughty ant bit our baby and made him cry orful."

Teacher: "Here's some ants in this paper sack. I'm going to give you each one; mind and don't let 'em bite you." (Cries: "Oh, oh, oh, I don't want any." "I do. I'll kill 'em if they go to bite.") "Here, Mary, you may distribute the toothpicks. Now, keep 'em from runnin' off the desk with the toothpicks. Have you each one? Willie, you may tell me how many legs an ant has."

Willie: "Six."

"That's right. An ant has six legs. Ants—er—who wants to know what ants live on?"

Little boy: "Teacher, its gone up my sleeve!" (Boy rubs his sleeve, then screams, "Oh! oh! oh! he's bitin' me!")

Teacher (coming to the rescue): "Where? Where?"

"There, right there. Oh! oh!"

Teacher: "Never mind, my boy, it won't smart long; next time you must be more careful." (Several ants have escaped by this time, and there is a general scramble to get out of the way. The teacher gathers those still left and proceeds with her lecture.) Space will not permit further quotation from this interesting lesson. Sufficient has been given to illustrate the merits and the blemishes. There can be no question of the interest aroused, and although the teacher evidently has no logical plan, she will succeed in conveying facts and stimulating observation.

But note the recklessness of her English. First, she is given to broken sentences; that is, to starting a sentence and then throwing it away for a different construction. Second, she violates syntax—with fluency. Third, she repeats answers, parrot-like, thereby helping to weaken the power of attention which, on the contrary, she should make it her duty to strengthen every day.

These mistakes she has made for years, makes them every

day, and will probably continue to make them to the end of her career. How shall she avoid it? She believes in forgetting self utterly, in putting all her soul into the ideas of the lesson. How then shall she discover what is so patent to us?

Again I ask, what is the effect of this unconscious teaching? If I should see a man bending all his energies to fill a barrel with water, yet totally oblivious to half-a-dozen leaks below, I might praise his industry and good intentions, but I should have to condemn his judgment. So, with teachers of this kind, they merely shift the crudeness of human nature. They might be called transmuters of ignorance, if it be kept in mind that ignorance remains ignorance, no matter what its disguises. In this case ignorance lurks in (or is) the dark places of the pupil's head. Driven from there by the illumination of ideas, it finds lodgment in the child's tongue, there to remain throughout life. This explanation may be figurative and fanciful, but it goes a long way toward accounting for English "as she is spoke" by the masses.

Another unconscious teacher must be in yonder room, since not even brick walls can keep from us what she herself is supremely unconscious of—her voice. Was it not this tuneful creature who gave occasion for the slang, "She's 'way up in G!"? Shakespeare speaks of a "voice sweet and low, a most excellent thing in woman." But then, of course, he did not say a most excellent thing in a teacher. And if he had, would his evidence count in opposition to the great pedagogic doctrine, "Forget theyself?"

No, we will not go into her room, if you please—that is, I will not. I have been there too often for my nerves. I am peculiarly sensitive to a teacher's voice in a high key. I can tell you all about her school without going in. It is noisy. The desks are noisy; the books are noisy. Slates when rubbed set your nerves on edge. The floor creaks; the door hinges need oiling. Noisy imps collect in every crevice. Noises without bodies creep and crawl and dance and shout in glee. The teacher takes a sup of vinegar now and then, but still her voice fails to control things. Everything loose vibrates to her tongue, and if she has been there long, everything is loose, you may be sure. Thus all sounds unite in one direful symphony of pandemonium. And why should it not be so? The teacher's voice is the high, infernal tenor. Is it strange that things with power of accompaniment should do their level best to furnish body for the music?

Here, then, is another product of this wild theory of forgetfulness—the worst of all. If the child is a natural-born savage, as Colonel Parker asserts, I should rather keep him out of school where his savagery may remain mute and inarticulate, than send

him where by contact with such a teacher it will be made damably vibrant. Deliver me from loud-mouthed specimens of humanity!

I have now considered four cases First, the teacher whose forgetfulness produces slovenly habits in his pupils. Second, the teacher whose one-sided zeal produces in his pupils mannerisms, and a general form and bearing unfit for cultured society. Third, the teacher whose devotion to the thought-side only leaves the expression loose and ragged. Fourth, the teacher whose intense but utterly uncontrolled force, unconsciously brings to the surface the rasping discords of the soul.

Now, I do not pretend that the weaknesses of teachers occur in this order as regards the sexes, nor that if a teacher has one of them it excludes the others; neither are these the only tendencies that might be used to oppose the doctrine. I present them merely as some of the typical faults of the profession. It is more than likely, that where one of these faults is prominent, the others are present also, with more or less power to cripple the teacher's usefulness.

The most deplorable thing in connection with this matter is that, under the prevailing craze, no reform in these matters is likely to come from the inside--the side of teachers. Nor will the pressure from the outside--the side of trustees and patrons--avail much so long as teachers dismissed in one county can get employment in the next without question or hindrance, and especially so long as patrons and trustees share the delusion of teachers as to what is good teaching.

Let us then calmly consider the pedagogical value of the proposition that heads this paper. First, granting for the time that it is a valuable maxim, is there any need to urge it upon teachers? A little reflection must decide that there is not. Most of the tendencies I have named are habits antedating the normal training of these teachers--habits that college life scarcely modified. Being habits they are not in consciousness. Even if they were they could not remain so long in the case of young teachers. Cultured minds--minds of great power, may keep a wide range of objects in consciousness; but amateurs in mentality--young teachers--have difficulty in keeping more than one or two. What becomes of activities that cannot be kept in consciousness? They must still go on in some fashion. A teacher must assume some posture, must use his voice, must employ syntax, must dress, must have manners. If he can spare no mind-energy to attend to these things, the lower or habit-forming brain-centers take hold of them and reduce them to automaticity with just that crudeness or polish

which they had when they dropped out of consciousness, and no more. It is useless then for an educator to preach, "Forget thyself." As well preach to the melting snow, "Flow down the canyon."

Second, is it a valuable maxim? If so, wherein lies its truth? To the first question we must say both yes and no. But let us answer the second question first. Let 100 represent the mind-energy of a genius; then human beings must range downwards to 1. Take a teacher represented by a mental range of 10. It is plain that this force must not be dissipated. Concentrated it may do something, but if half of it, say, is given to conquering the crudities of self, the other half is almost impotent so far as teaching is concerned. Here then is a dilemma: dividing his energies, such a teacher becomes impotent, but concentrating them, his left hand tears down what his right builds. What shall be done with such a one? Let him refrain from teaching, and put all his mind-energy upon himself. When he has replaced his crudities by habits he can afford to forget, he may begin again.

The first question now answers itself. Forget thyself is a valuable maxim, but only as above stated to "angels and just men made perfect." I have not met any of these in the teacher's profession. There are no doubt teachers among us who can afford relatively to follow the maxim, and I believe great teachers have so followed it, as a rule. But whether they are great because of it or in spite of it is a debatable question. In my mind, Pestalozzi would have been a greater teacher had he diverted a fraction of his mind-energy to things he quite forgot.

As for struggling teachers like you and me the proposition is sheer nonsense. As well say to the carpenter: Bend your mind upon your work and forget your tools; or to the engineer: Attend to your gearing and time-table, and let your machinery take care of itself.

Yet in spite of all I have said against the maxim, forget thyself is the only road to perfection; for what is it but another way of saying: Tie up your activities into habits as fast as you can, thereby leaving your consciousness free to make higher conquests. As a working rule, however, let us modify it to read thus: "Forget thyself in any particular only when thou canst feel thyself comparatively perfect in it."

Nathan Lawrence.

REASON is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts, in this lower world.

EDITORIALS.

The JOURNAL OF PEDAGOGY is somewhat late in making its bow to the teachers of this inter-mountain region, but it comes none the less with a generous greeting and a hearty good-will. It assumes that every teacher in our rock-bound kindergarten is its friend, and will welcome it with gladness. It has therefore no apologies to make for intrusion, and only a short story as to how it "came to come."

Utah has probably over fifteen hundred teachers now at work in her public and private schools. We have no mean of approximating the number in the adjoining states and territories; but they are not behind in education. From a variety of circumstances this army of educators may be counted more homogeneous in thought and method than any similar body in the United States. Some of these conditions will occur to every teacher upon a moment's reflection. First, nature's granite walls have made our State the Switzerland of the Western world. Second, most of its teachers, born within view of its snow-capped summits, and reared amid its mighty canyon fastnesses have by environment been made very much like one another and unlike the rest of the world. Third, most have drawn their pedagogic inspiration chiefly from two sources—from Dr. Karl G. Maeser, who brought to us the New Education a score of years ere it began to revolutionize the East; and from Dr. John R. Park, who tempered the austerity of the German method by the kindly discipline so characteristic of American schools.

It would be strange indeed if these factors, and others that might be named, did not make our educational efforts distinctive in conception and execution; and the fact that we are thus unique was noticed in the *Journal of Education*, by Prof. Kenyon, of the Cook County Normal, after he had made an examination of our school exhibits at the World's Fair. He says:

"In the originality and general merit of its exhibits Utah stands easily first in the Western group. It would seem that a certain isolation has spared its schools from the blights which only recently are beginning to release the various school systems throughout the States. Here behind the Western mountains a system of education is being matured that, while it challenges the best elsewhere, owes its upbuilding very greatly to the peculiar stamina of its own communities."

**

Now the question is, shall we emphasize and make more powerful this distinctiveness, or shall we seek to obliterate it?

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Shall we play the leading part—crudely perhaps till we learn to play it well—or shall we strive to become harmonious accompaniment to other systems?

It will readily be granted that we must not cease to borrow and adapt from all the world. But shall we make the patch greater than the garment? History teaches the lesson that true greatness is achievable only by intense individuality: not this alone, but this as an iron, that is, an inflexible framework. "It is only a question of clear thinking," said Dr. Elliot in an address before the students of the Academy. "Think more clearly in the West than we do in the East, and we shall come here to learn of you." Well, let us make them come.

* *

But this means so much that it is well we cannot grasp it all at once, else its very magnitude would crush us. Let us rather enquire, what can we do? What should we do first?

We must first find a voice. Thoughts clarify in sound—unvoiced they die the death of the still-born. This means that the inter-mountain teachers must have a journal in which to record their discoveries—if they have made any, and to voice their thoughts and sentiments—if their minds have reached the stage of growth when they begin to bear such fruit.

The JOURNAL believes that Western teachers have reached that stage of growth. It believes, moreover, that the fruit, like that of all young orchards, will be large, luscious, and of a distinctly original flavor. And this is the story of how the JOURNAL OF PEDAGOGY "came to come."

* *

But a teacher's paper has some points in common with things unpoetical and mundane. One of these is the relationship it holds to the ubiquitous but untamable dollar. The preparation of suitable subject-matter may perhaps be looked for on the score of educational enthusiasm, but there the line must be drawn: the printer's devil requires the cold cash. To publish even so unpretentious a paper as this opening number of the JOURNAL for the school year cannot be done short of a thousand dollars for printing alone; to publish as good a paper as it is destined, we trust, to become will require that sum several times over. Where is this means to come from?

* *

We quite appreciate the fact that it would have been well had the initiative in this matter been taken by some concerted movement of a state teachers' organization. But practically we have

no such organization, and it is therefore a question which shall come first: we need the paper to cement the organization quite as much as the organization to sustain the paper. One thing was quite plain: the financial risk involved in the venture must be definitely located, and this is how it was done. A number of prominent teachers some of whom belong to the B. Y. Academy Faculty met and considered the advisability of starting such a paper. It was by no means certain that its earnings for a year or two would pay the printer's bills. Each therefore placed opposite his name a certain sum of money as a pledge to make good any deficit. It thus became possible for the *JOURNAL OF PEDAGOGY* to begin its career.

* *

Now the end of this whole matter is: we ask your support as well as your friendship.

Kindly examine the contents of this number. You will be the sole judge as to whether the *JOURNAL* is worth to you the nominal price of one dollar for the remainder of the school year. We are willing to throw in our work gratis just to get a chance to stir things up and hear ourselves think and you shall have full privilege to do the same. We fully intend that the *JOURNAL* shall be worth the money. We scorn to appeal to your patriotism, remembering how much it has been called upon lately—as also Dr. Johnson's remark that such an appeal is often the "last resort of a scoundrel." But we do profess a keen and earnest desire to help you and be helped by you—to meet you socially and professionally in the pages of our own home paper, that the "corners may be worn off" in each, and that the noble and progressive in us may unite in a grand onward march of education.

PLAN OF THE JOURNAL OF PEDAGOGY.

To insure the best results in education all factors should be brought into harmonious effect. The school and the Church should work together in harmony with society in general. One of the great problems of the day is the proper unity of educational influences, and the *JOURNAL*, desiring to aid in the great work of education, will discuss questions of interest and importance to the schools, to the home, and to society. It is a journal for all who are interested in the intellectual and moral upbuilding of the race.

The following departments have been laid out:

1. General Education.
2. Theory and Practice of Teaching.

3. Psychology, including Child-Study.
4. Primary Methods for Schools and Homes.
5. Kindergarten Methods.
6. Physiology and Sanitary Science.
7. School Laws.
8. Biography. In this will be given biographical sketches of prominent Western teachers.
9. Commercial Department. In this will be presented commercial law and business forms.
10. Miscellany. School reports, notes, personals, book reviews, quotations, exchanges, etc.

OUR NAME.

We call ourself THE JOURNAL OF PEDAGOGY. A word of explanation and justification will not perhaps be out of order. The word Pedagogy is here used as Compayre, a great French educational writer, has used it, and means the science or theory of education. Compayre says: "There is therefore a science of education, a practical and applied science which now has its principles and laws, * * * and which has also its peculiar designation, *Pedagogy*." And again, "Pedagogics, so to speak, is the theory of education and education is the practice of pedagogy." The JOURNAL OF PEDAGOGY will treat the complete subject of education.

SUGGESTIONS TO TEACHERS.

TEACH your pupils to be polite and orderly in the schoolroom before and after school and during recess.

One of the ends to be attained in the school is to secure attention, interest, and energy on the part of the pupils. It is what the pupil is inspired to do that makes him stronger and better.

Teachers should recognize and reward effort as well as achievement.

Teachers should see to it that their rooms are carefully ventilated during recess and before and after school sessions.

A teacher should be all that he hopes to cause his pupils to become.

THE most sublime spectacle in the world is a powerful mind vindicating truth in the presence of its foes, and a martyr calmly sealing his faith with his blood.

PSYCHOLOGY.

CHILD STUDY.

UNDER this heading we expect to give to the readers of the JOURNAL OF PEDAGOGY (1) a discussion of the subject of child-study in its relation to education in general; (2) reports of the work being done in the various laboratories of the leading universities of the United States; (3) reports of the various associations for the study of children; (4) reports of the work being done in the Brigham Young Academy and other schools in Utah that may take up this subject; (5) a discussion of such other phases of applied psychology as will be beneficial to the teacher and the parent.

We respectfully invite communications and reports from all interested.

WHAT IS CHILD-STUDY?

This may be answered by saying that child-study is the study of the child, but the answer would scarcely convey the full meaning, for the word—compounded—has now assumed a technical meaning. The educational world has always studied the child, very empirically no doubt, but nevertheless studied him; but the nineteenth century, or rather the present decade of this century, was the first to introduce child-study. Child-study as now understood is the systematic or scientific study of children for the purpose of pedagogy or science. It is to the child, or rather to the mental state of the child, what botany is to the plants or what geology is to the rocks of the earth.

To be still more technical, and in line with other sciences, Mr. Chrisman, Fellow in the Clarke University, has suggested paidiology as a proper word to convey what is intended by child study. Paidiology, then, is the science which enquires into the life, the ideas, and the mental, physical and moral growth of the child, and bears the same relation to the child that other sciences do to their respective subjects.

At present child-study is in its infancy. The subject-matter is being collected preparatory to classification. There are hundreds of workers, and many facts have already been collected, but many more must be collected before definite results can be announced. The teachers of this inter-mountain region, we are certain, will aid in this great work of collecting facts regarding children, for they are as anxious as any in the world to see education advance to a more definite and perfect science.

The National Teachers' Association, last summer held at Asbury Park, has a section for child-study, over which G.

Stanley Hall presides as chairman. The following are a few of the papers read as given in the *Journal of Education*:

D. W. Dresler had a paper on "The power of children to test weight by the Muscular Sense."

Dr. Hall read for John A. Hancock a paper entitled, "Motor Ability in Children."

Geo. E. Johnson contributed a paper on "A study of the Educational Value of One Thousand Classified Plays and Games."

Prof. M. V. O'Shea, of the State Normal School, Mankato, Min., read a paper on "The Relation of Expression Through Drawings on a Child's Mental Activity."

The subjects of these papers point out clearly the lines along which students in child-study are working.

WORK DONE IN THE B. Y. ACADEMY.

The Laboratory for the study of children, established in the B. Y. Academy, began its work by passing the students through a medical Examination to test (1) their general health, and (2) their eye and ear power. The benefits resulted immediatly by giving the teacher a better knowledge of the students, and by putting the students in possession of information regarding themselves that would tend to aid them during the year.

The work has been done by Dr. M. H. Hardy, aided by Drs. Allen, Taylor, and Noyes of Provo.

Examinations have been conducted under the following heads:

ENTRANCE.

Name		Age	S. or M.
Home—State		Town	
Occupation			
Nationality {	Self		
	Father		
	Mother		
General Condition {	Appearance		
	Movements		
	Nervous System		
Habits {	Sleep		
	Study		
	Beverages		
	Narcotics		
	Tobacco		
Physique {	Height	Weight	Girth
	Normal		
	Forced Inspiration		
	" Expiration		
Tests {	Heart.—Rate	Character	
	Lungs.—No. Resp.	Character	
	Eye.—Vision	Color	
	Ear.—Distance		
	Co-ordination		
Health Record {	Bronchitis	Convulsions	
	Contagious Diseases		Dropsy
	Epilepsy	Fevers	Headache
	Physical Injuries		Vertigo
	Diseases of:—Brain	Rheumatism	
	Mouth	Nerves	Eyes
	Spine	Teeth	Ears
	Intestines	Lungs	Throat
		Liver	Stomach
			Kidneys
			Skin

THE UTAH ASSOCIATION FOR THE STUDY OF CHILDREN.

THE work of child-study in this Association has been formally inaugurated by the issuance to members and others interested of suitable blanks, of notepaper size, for recording observations. The first set of blanks directs the observer to the study of self, to an analysis of his own childhood, by requiring him to look back upon the past and recall his ideas, feelings, etc., when a child.

The second set requires the close observation and study of children to ascertain the contents of their minds.

FIRST SET FIRST BLANK.

REMINISCENCES OF EARLY CHILDHOOD. MY EARLIEST RECOLLECTIONS.

UTAH ASSOCIATION FOR THE STUDY OF CHILDREN.

1. Date and place of writing
2. Name and age of writer
Nationality,
3. Age when the recorded incident occurred

NOTE—Write in plain, simple language. Members of the Association will please distribute these blanks among the intelligent young people of their towns, and thus secure as many reminiscences as possible.

Return this sheet when properly filled out to Prof. B. Cluff, Jr., Provo, Utah.

RECORD.

In the heading of the second blank the words "Beginning and growth of my ambition" occur instead of "My earliest recollections," as above. In that of the third blank, "Turning points in my life;" in that of the fourth, "Men and women who have profoundly impressed me for good;" in the fifth "Deity,, heaven, etc."

SECOND SET. FIRST BLANK.

CONTENTS OF THE CHILD'S MIND. DEITY, HEAVEN, ETC.

UTAH ASSOCIATION FOR THE STUDY OF CHILDREN.

1. Date and place of observation
2. Observer's name and age
3. Name of child observed,; Sex
Nationality; Age
Religion of parents
4. Length of time between making the observation and recording it

NOTE—Please record the facts in plain simple language, writing both questions and answers. Take special note of the spontaneous utterances of the child at play. Observe children of 8 years and under.

Return these sheets when properly filled out to Prof. B. Cluff, Jr., Provo, Utah.

RECORD.

In this and the last of the first set a study is made of the child's ideas as regards Deity, heaven, etc. As a basis for the study of his religious and moral life.

SECOND BLANK.

CONTENTS OF THE CHILD'S MIND.

Find out the child's ideas about the world, the sky, ocean, rivers, islands, volcanoes, mountains, lakes, snow, rain, etc.; about wild and domestic animals; about trees, vegetables, grain, etc; about railroads, electric lights, etc. In fact, refuse nothing that will tend to show the thoughts and ideas of the child.

UTAH ASSOCIATION FOR THE STUDY OF CHILDREN.

1. Date and place of observation
2. Observer's name and age
3. Name of child observed, ; Sex
Nationality, ; Age
4. Length of time between making the observation and recording it

NOTE—Record the facts in plain simple language, writing both question and answer. Take special note of the spontaneous utterances of the child at play. The object here is to ascertain the complete contents of the child's mind on entering school; therefore you will please confine your observations to children who have either just entered school or have not yet entered.

Return these sheets when properly filled out to Prof. B. Cluff, Jr., Provo, Utah.
RECORD.

It is unnecessary to point out the value both in pedagogics and hortatory ethics derived from the study of children as marked out above, nor need it be said that such study is greatly needed by the teachers in the West.

When a sufficient number of records have been collected, a careful study will be made, and the results, together with a number of illustrations will be published in this journal.

*EXTRACTS FROM A LECTURE DELIVERED IN CHICAGO, BEFORE
THE COOK COUNTY TEACHERS, BY DR. G. STANLEY HALL.*

"THERE is a new movement to make education more scientific, to make every teacher and every dollar more effective. As one of the means of doing this all the methods and apparatus of science have been concentrated upon the study of man; from the cradle to the grave."

"We need to take a fresh look at man and at the child."

"This decade will be known to the future history of science as the decade of Psychology, just as the last two or three decades have been known as the decade of evolution."

"The fact is significant that every department of science is bringing, as to a harvest home, everything to bear upon the study of man."

"The body does not grow alike in all directions and at all times. In the first stages of development, the lower organs receive the most nourishment, and at a later stage the brain and arms. Each organ and each faculty has a nascent period. When we shall have determined the order of the nascent periods, we shall have a scientific basis for education never known before. The nascent period of the arms comes before that of the wrists and hands. So the child should work with full arm movement before being expected to make much use of the fingers. If an organ is exercised much before the period of greatest growth it is dwarfed and stunted from over-work. If not exercised till after that period the

energy developed goes to waste. If the work comes before that period, the organs suffer from over-work; if after, from under-work."

"The nervous system does not obtain its full degree of strength until the fourteenth or sixteenth year. By that time the average child will get all the bulk of brain he will ever get."

"After growth, comes functional development. The brain is functionally mature at forty-nine years."

"Before the ages of fourteen and sixteen the work of education should be to strike out lines of cleavage, and graft the brain all over with buds that will determine future development. Accuracy comes after that age."

"A great danger in our schools arises from defects of health. A small percentage of school children have no traces of weakness in eyes, ears or spine."

"Some scholars are thought to be dull merely because they are hard of hearing."

"The school seats are often such as give rise to spinal curvature."

"Many children in Germany have one shoulder lower than the other. This is supposed to arise from the habit of carrying a big load of books to and from school on one shoulder."

"The result of modern education seems to tend to physical degeneration. It is very hard for young children to sit six, eight, or ten hours with their nervous system tense and their muscles relaxed often in a collapsed position like an embryo instead of an erect position; that of itself expresses the dignity of man."

"Is there not a tremendous danger of imperfect physical development? Frankly, I think it would be better for a child to grow up ignorant of the belauded inventions of Cadmus, than to become physically degenerate. What doth it profit a child if he gains the whole world of knowledge and lose his own health?"

"One-fifth of the energy of the body goes out in muscular contraction. The muscles are the organs of the will. We cannot have healthy wills without having good muscles. The will sends the energy out in muscular tension. Tests have been made in school of muscular power, and control over the muscles. The same tests as are in clinics, for instance, if a pupil stands erect with his eyes closed, a tendency to chorea will show itself in a rocking to and fro of the body until it finally loses its equilibrium."

"How much energy has been spent by teachers in trying to do what is impossible? How many gray hairs has it brought?"

"Science has determined that children cannot possibly sit still. We tried to get children to sit still for one minute, and

then reduced the time to half a minute, and yet it was impossible for the children to keep perfectly still. I would almost conclude that a child cannot think purely; that all this talk about pure thought with children is talk about the impossible. Thought with the child always gives rise to some form of motor action."

THEORY AND PRACTICE OF TEACHING.

TEACHING GRAMMAR.

DR. B. A. HINSDALE, UNIVERSITY OF MICHIGAN,

THE following hints and suggestions, which are the fruit of much experience and reflection, are respectfully offered to the consideration of teachers of grammar:

1. Formal or technical grammar is an abstract metaphysical study, and the pupil should not enter upon it at too early an age. If he does, the time so spent is wholly or mainly lost, and future interest is impaired or altogether killed. Language exercises should form a regular approach to grammar.

2. The two main elements of the sentence may be taught in the sixth school year. That is, the child should be taught that every sentence has such elements, that they perform such and such functions, that there can be no sentence without them, that they form its framework or skeleton; and in addition he should be taught to point out the subjects and predicates of simple sentences. To center the young mind on the subject and the predicate as the two things that are essential to the expression of thought, is an important step in education.

3. In the sixth year also the larger features of the doctrine of modifiers may be taught and illustrated; also the principal parts of speech,—the noun, the verb, the pronoun, the adjective, and the adverb, and the pupil be required to practice upon suitable examples. No book should be used, nothing need be said about grammar, and the work should be affiliated with the language lessons.

4. Formal grammar with a text-book should begin with the seventh year. Etymology should first be taken up, if the sentence has been previously taught as recommended; if no attention has been given to the sentence grammatically considered, then the work should begin with analysis as before, but should proceed much more rapidly. Emphasize etymology in the seventh year, syntax in the eighth.

5. For a time parsing and analysis should conform to definite models. This will secure regularity and thorough treatment. Afterwards the two processes may be carried on more rapidly, dwelling

on only the more difficult points. When a certain stage has been reached it is sheer waste of time to require a pupil to parse articles, to compare adjectives, to decline pronouns, and wearisomely to go through a prescribed formula even in handling the important etymological elements. The same may be said about analysis. In the high school, especially, a few questions skillfully directed will often lay open the whole structure of a sentence, and thus enable the class to move on.

To guard against possible misapprehension it may be well to say explicitly that parsing has educational value. Pupils should be taught the facts and relations that are expressed by inflections and by position, and the best way to do it is to require them to describe the words, telling what they are and naming their properties, for that is what parsing is. Observation and reflection are also cultivated.

6. Some pupils tend to think that the world of grammar is an unreal world, invented by authors and teachers to confuse and distract them. Hence it is important, as Professor Laurie says, that the method shall be as real as possible. Emphasize the fact that grammar deals with real things and properly taught is not artificial. Definitions and rules, if good ones, express facts just as much as the definitions and rules of mathematics; and to teach grammar is to teach these facts. Nowhere is it more important than here to prevent the pupil from filling his mind with merely verbal knowledge. Verbal knowledge about material facts is bad enough; verbal knowledge about words and sentences is even worse. Stress must be laid upon the principle that use, sense, or meaning is the basis of the grammatical classification of words.

7. In teaching grammar to elementary pupils no time should be given to controverted points, or really difficult points; the discussion of idiomatic constructions is wholly out of place; instruction should deal only with what is plain and simple, or at least relatively so. In the high school, of course, more difficult work may be entered upon; but even here it will be waste of time to crack the hard grammatical nuts that so much delight the experts. Such work as this belongs to a more mature state of mental development.

Professor Laurie contends that the method of procedure must be real.

"Grammar and rhetoric alike necessarily tend to become a complicated body of organized rules, and as such to become an object of study with a view to correct expression in the one case, and eloquent expression in the other. Now the learning of the body of grammar, even with examples tagged on, will not make a

correct writer, nor will the learning of the rules of rhetoric, with illustrations tagged on, make an eloquent writer. Nay I go further than this, and hold that neither the one nor the other will even enable you to appreciate grammatical accuracy and nicety on the one hand, or literary form and the secret of oratorical or poetical beauty on the other.

"To be of any utility, either as a discipline, or as training, or as a knowledge, grammar and rhetoric have to be studied through examples. Grammar has to be studied in and through sentences, and to be extracted from sentences by the pupil if it is to be really taught; and, so also, rhetoric has to be studied in and through the masterpieces of literature, and extracted from them, if it is to be really taught. This last sentence sums up the true significance of the Revival of the fifteenth and sixteenth centuries in the department of education."—pp. 61, 62.

Dean Colet, the founder of St. Paul's School, had said the same thing in substance long before.

"Of these eight parts of speech in order well construed, be made reasons and sentences, and long orations. But how and in what manner, and with what constructions of words, and all the varieties, and diversities, and changes in Latin speech (which be innumerable), if any man will know, and by that knowledge attain to understand Latin books, and to speak and to write clean Latin, let him, above all, busily learn and read good Latin authors, of chosen poets and orators, and note wisely how they wrote and spake; and study always to follow them, desiring none other rules but their examples. For in the beginning men spake not Latin because such rules were made, but, contrariwise, because men spake such Latin, upon that followed the rules, and were made. That is to say, Latin speech was before the rules, and not the rules before the Latin speech. Wherefore, well-beloved masters and teachers of grammar, after the parts of speech sufficiently known in our schools, read and expound plainly unto your scholars good authors, and show to them [in] every word, and in every sentence, what they shall note and observe, warning them busily to follow and do like both in writing and in speaking; and be to them your own self also speaking with them the pure Latin very present, and learn the rules; for reading of good books, diligent information of learned masters, studious advertence and taking heed of learners, hearing eloquent men speak, and finally, busy imitation with tongue and pen, more availeth shortly to get the true eloquent speech, than all the traditions, rules, and precepts of masters."—Quoted by Quick: *Educational Reformers*, pp. 533, 534.

SCIENCE TEACHING.

THE CHILD AND THE MYTH.

IT is with some difficulty that the young teacher, keeping abreast with the rapid educational advancement of the nineteenth century, can bring himself to realize that paidology, the investigation of the child-mind, "child-study," if you please, is a science of today. Yesterday it was unknown, and the most daring innovator upon the realm of either pedagogy or psychology scarcely conceived of this latent "ology," so soon to become potential in an educational revolution. The teacher of a score of years ago, although his knowledge was acquired in the best Normal schools of that time, recollects full well that the development of the crawfish was emphasized, and that no one considered the evolution of perception in the child from the immediate sensations of a newly-born infant. The subtle psychic influences by which the man perceived, reasoned, acted were fit subjects to occupy the attention of the university professor, but for the child—not a thought.

Then, as now, the teacher occupied that great intermediate position between him (the child) and it (the subject). The *it* was uppermost in his mind. "How shall I present *it*?" "How shall *it* be simplified and made plain?" The teacher was conscientious in his endeavor to answer his own questions, but he quite forgot that in the presence of the immortal *him*, the child ego, the *it* becomes a minus quantity. The secret of the new science is the substitution of *him* for *it*. It puts mental pabulum on a par with physical food and does not take of the strong meat, the diet of the adult, and by high dilutions with sugar and water make an incongruous baby food, that not only fails to provide bone and sinew, brain and brawn, but is most certain to superinduce chronic dyspepsia.

Perhaps we are too prone to judge by results, but result is the end sought. That method or system of instruction which produces negative results—not positively bad and yet not positively good—is unsatisfactory to the teacher. It is unsatisfactory to the parent, the most severe critic known. It is unsatisfactory to the pupil before he can grasp words to express his ideas. The child intuitively distinguishes between the natural and the artificial method. He craves the one and shuns the other; but years of suppression and groove training cause, by habit, the inhibition of that which is instinctive; and in the transition from childhood to youth he loses the power of distinguishing the bad from the good and accepts what comes as a matter of course, whether it be served with knife, fork or spoon. Such a one may become a proficient

pupil. If he ever becomes a true student it will be in spite of and not because of the method.

Science study does not form a new line on the daily program of the modern elementary or secondary school. It has had a place in the curriculum at least as far back as goes the memory of the present generation of teachers. Its experimental phase has reached a climax in the Real School of Germany. Its mechanical side has had a fair chance in the Slojd of Sweden. In the United States science study became a "fad." The botanical and geological clubs of our high schools spent their weekly holidays in wading through marshes and in climbing mountains. Astronomical societies spent nights in star-gazing and days in viewing the sun through smoked glasses. From a hygienic standpoint all this recreation was excellent. Measured by the great standard of results it was practically worthless. So it was pronounced by the great educators of the land. That science study could and should be of practical benefit no one doubted. The method was at fault. So the great methodical pendulum passed through its arc with almost lightning rapidity and a new method of science teaching was lauded. It has proved more unnatural than its predecessor. Especially is this true of schools of primary and intermediate grade. Science was now to be studied from its foundation. Biology was the basis of botany and zoology; chemistry, crystallography and paleontology of geology; the simple cell took the place of the wild flower, and the child's introduction to Mother Nature was through the medium of the compound microscope, of the spectroscope, of the goniometer and of the laboratory table. True, the object was studied, but not on its native heath, nor amid natural conditions. Environment was forgotten. The four white walls of the school-room was the child's world, and simply because he could not associate that in the school world with that in the outer world of realities, he imbibed a hatred of the term "science." If such a result is produced by this method in country schools, what must be its effect in cities where, from actual statistics, a majority of the pupils cannot tell a lamb from a calf, were the two animals to pass the window, have never seen a dandelion nor listened to the carol of a meadow lark.

The very weakness of "science from the foundation" lies in the fact that the pupil invariably fails to associate the isolated and perhaps magnified object explained by the teacher with anything of which he has the knowledge of acquaintance, either in the heavens above, the earth beneath or the waters under the earth. Rooper's quaint conceit, expressed in the title of his monograph on apperception, "A Pot of Green Feathers," is no idle fancy

from the fairy-land of pedagogy, but a pitiable example of that which is too common in the six lowest grades of our district schools. Such will be the case so long as *astonishment* is the one string upon which the teacher plays. Seldom is interest aroused and never is that desire for knowledge quickened that buds and blooms and brings forth fruit for the good of mankind. Keen observation, the discriminating taste, the eagerness to investigate are never in the lower grades the result of a laboratory-microscope method.

So the pendulum swings once more. The cry arises: "How can we interest the children in science?" and as a result the nature story and myth are introduced. The term *nature* is substituted for science, and, while the results sought are the same as ever, there is an appropriateness in the term *nature study*. The story and the myth, from their literary, geographic and historic merit, give wonderful opportunity to demonstrate the feasibility or impracticability of the "unity theory." As yet the methods resulting from the studies and experiments of those great educators who are directly interested in the subject of child-study are in the crucible. We have not the complete results, but the teachers are awaiting them as they have never yet awaited the results of an educational movement, and so soon as one step is made plain and its practicability demonstrated, the teachers of the West will adopt it and improve upon it with a vim that will surprise its parents on the other side of the mountains.

Many teachers object to the myth or the nature story as a waste of time, a scattering of forces, a trying to teach a little of everything and getting a great deal of nothing. "If," say they, "you are going to teach science, teach science; if numbers, teach numbers; if reading, teach reading; but do not blend all branches of the curriculum in a wild and inextricable confusion." No one could have been more opposed to the presentation of scientific truth by means of the myth than was the writer, and yet, at the present time, no more natural method nor one more productive of better results has been devised than the myth in *its proper place*. The hot noonday sun suggests the story of Phaethon; the rainbow recalls Iris, and the spider's web forever associates with it the name of Arachne. In every case the object or phenomenon gives birth to the myth and consequently precedes it, the myth should not suggest the *thing*.

The myth is good in its place, but it is simply a beautiful cloak beneath which is concealed a scientific truth. If the child, of himself and for himself, succeeds in removing the veil and discovering beneath the poetry of legend, the true, the beautiful and

the good, he has achieved the result for which we have long sought in vain.

Admitting, for the time being, that the best way of imparting natural science is by means of the nature story or myth, there must be a psychological reason why this is the case. History proves to us that since the golden age of Grecian art and literature—the Age of Pericles—the constant effort of philosopher and pedagogue, priest and schoolman, technologist and professor, has been to repress the natural in the child. The speculations of Thales and the *ipse dixit* of the Academicians sealed forever the creative genius of civilized man in two grand channels, for the psychogenesis of science and natural religion is kindred. The child of today, whose mind has not been moulded by imparted ideas of Deity or warped by a system of theology that is almost imbibed with the mother's milk, is as much an atheist as was the ancient Greek. Be he English, Arab or Indian; Aryan or Semite, developing this emotion or that, he worships beauty, strength and the marvelous. The incarnation of the idea is the natural result. The pantheist becomes the pagan. Could he grow to manhood influenced by opinions and creeds of his fellow-man, by the education and civilization of the age, he would clothe in myth all that which lay beyond his finite power of comprehension. According to his environment the legend would sparkle with the warm sunlight of Aegean isles or shiver with the icicles that fringe the beard of Thor. To the child-mind Hesiod, Sappho, Pindar, Anacreon are greater scientists than Pythagoras or Aristotle; Thoreau and Burroughs than Edison or Dana.

The nature myth appeals to the child's mind. He grasps, assimilates, appreciates its science, its theology, its poetry, as no mature intellect can. That which to the man is a subject of criticism and gives rise to ethnological and scientific speculation, is to the untutored boy a sacred and beautiful truth, not only awaking within himself that which has been sleeping since the dawn of consciousness, but actually striking chords of spiritual harmony that have often sought in vain for expression. In the presence of such results, that raise the child-mind heavenward and send out rays of questioning intelligence to the very boundaries of creation, the open-mouthed wonder at some amoeboid specimen of protozoan activity viewed beneath a high-power objective is insignificant. Aye, more, it is ridiculous in the eyes of the teacher who loves the child and is devoted to his profession.

The myth is more than natural. It is nature. It is the spontaneous outgrowth of a mind unfettered by traditions of science, falsely so-called; a mind that knows naught of any system of theol-

ogy based upon revealed religion, nor of government, wherein the Creator rules and overrules the will of the creature. Nature is the same nature that existed 3000 years ago. The sciences are her children—her subtle products and forces caught and trained to the use of man.

Nature is the same. Environment has changed, but ideas of Deity and truth are coexistent with intelligently expressed thought. All the myths of Hellas and all the science of Germany will fail to make an infidel or even a skeptic of the child. They will but heighten the faith that belongs to the great transition period from childhood to youth. The theology of the myth is not a legitimate subject of discussion, and in considering the myth from a pedagogical standpoint we deal only with its implied science and with its real poetry. Nature precedes both science and poetry. It is to them what the child is to the man. But the teacher, forgetting this fact, and forgetting his own childhood days, has given science to the infant and nature to the adult, whereas nature and the child go hand in hand to the very portals of the realms of science, and nature not science opens her great book of wondrous beauty and makes her own interpretation so plain that even the little child may

* * * read what is yet unread
In the manuscript of God.

The myth has its place in the primary school and it has a mission in the department of science teaching. It may be years before the results of today's methods are satisfactory to the teacher. Indeed these methods of which we boast may be laid away on the shelf of outlived usefulness, but in our endeavors to successfully apply them we must not forget the little fables that wrinkled papyrus and musty parchment have brought down from the misty aisles of the buried past for our boys and girls, nor overlook the educational value of the myth.

PRIMARY METHODS.

THE Primary Department of this journal directs itself especially to those teachers engaged in school work with young pupils.

It will aim to give as far as possible in these columns methods and helps that are practical, economical and definite, and calculated to aid teachers directly.

It is our intention to present to our readers articles on teach-

ing from the best educational sources in the Territory, model lessons on various subjects, short stories, poems, and illustrations that can be profitably used by the teacher in her daily work. We shall endeavor to have these articles of a practical nature, and capable of being applied by the intelligent teacher.

We shall also at intervals present abstracts and reviews of articles written by the best educators of the country, and make an effort to keep in touch with the leading educational thought of the day.

We wish to commend to the teachers the need of a thorough knowledge of the new educational movements, and trust we may be able to give a brief insight into their workings.

The manager of this department hopes through these columns to form personal acquaintances with the primary teachers of the territory, and will welcome any communications that may be addressed to her.

We wish it thoroughly understood that this department has been undertaken to give primary teachers what help is possible in a limited space.

It is for teachers and by teachers.

It is the ingenious teacher who, seeing her opportunities, recognizes them and hastens to make the best use of them. These beautiful autumn days are full of suggestions to the wise teacher. Nature never seems so lavish of her treasures as in the early autumn days. Then she seems to have thrown off all reserve; she has decked herself in gorgeous array and bids us make the most of her beauty.

Modern scientists declare that the cause of all the bright coloring of autumn foliage is due to the rapid change in temperature between day and night, and in some unexplained way the coloring results from a condition in the struggle for life. The perfectly healthy leaf meets with a sudden check and the "flush" in a measure is the result of the reaction.

Be that as it may, we can say with Emerson that "Beauty is its own excuse for being," and appropriate as much of this beauty into our lives and work as possible.

But the teacher must have the true inward love for the beauties of nature if she wishes to lead others along the pathway.

Nature is chary of her choicest treasures, and does not throw open her doors to the careless on-looker. Those who wish to get near her heart must study her ways with loving faithfulness, and she will reward a hundred fold.

"Many are the lessons that the faithful observer can gather for her winter's work, in the daily walk.

Yesterday the air was full of the sound of bird voices; today the silence is almost oppressive.

Where have those "feathered denizens of the air" flown? Who warned them of the approaching chill, while the sun shines so bright and warm?

What an endless story of nature's wonders does the white hoar frost that silvers every twig and blade of grass open to us!

What an unbounded vista the harvesting of grains, the ripening of fruit, the storing of seeds opens before us! The busy squirrel storing his winter supplies, the golden haze of the Indian summer, the shortening of the bright fall days can be made much of and brought closer to the childish mind by the observant teacher.

And then the inexhaustible store of literature that spreads itself before us.

Autumn has been loved by the poets and many are the tributes paid to her grace and loveliness. Bryant, Emerson, Longfellow, Whittier, Lowell and a host of minor poets all have laid offerings at her shrine. The charm of autumn poetry is not greater in the sombre beauty of Bryant's "Death of the Flowers," than in the merry jingle of T. B. Aldrich's autumn verse in Marjory's Almanac:

Roger in the corn patch
Whistling negro songs;
Pussy by the fireside
Romping with the tongs;
Chestnuts in the ashes
Bursting through the rind;
Red leaf and gold leaf
Rustling down the wind;
Mother doing peaches
All the afternoon.
Don't you think that Autumn's
Pleasanter than June?

Nature has many moods, and there is a song for each.

Among the writings of the prose poets, if we may be allowed the term, Thoreau, Burroughs, William Hamilton, Gibson and others will be found inspiration for many weeks.

The corner of the curtain has been raised for a moment; for those who will, lie treasures untold just the other side.

A POEM STUDY FOR FIRST PRIMARIES.

"Come, little leaves," said the wind one day,
"Come o'er the meadow with me and play;
Put on your dresses of red and gold
For winter is coming and the days grow cold."

Soon as the leaves heard the loud wind call,
Down they came fluttering one and all,
O'er the green meadow they danced and flew
Singing the soft little songs that they knew.

Dancing and whirling the little leaves went,
Winter had called them and they were content;
Soon fast asleep in their earthy beds,
The snow laid a coverlet over their heads.

After the teacher has presented the poem to the child, has had it read or repeated, she may question the class in some such manner as the following:

How did the wind call to the little leaves? You may all rub your hands over your desks and make the loud, rushing noise the wind made.

How did the soft summer wind talk to the leaves? You may rub your hands around lightly and let me hear the soft wind.

Have you seen the green meadow? Spread out your arms to make a nice fence around your meadow.

Why do you think the wind wanted the red and gold dresses put on? Do you think these dresses were any warmer than the green ones? If so, why? Teacher leads children to recognize "warmth" in color.

Where did the leaves get their bright dresses?

Do you think the leaves were glad to go when the wind called? Why do you think so?

You may all show me with your hands how the leaves came down and danced over the pretty green meadow.

Do you think the Frost King had been to the green meadow? If he had, what kind of a carpet would he have spread for the leaves?

Do you know any of the little songs the leaves had learned during the summer? What do you think they had seen to sing about all the long summer days? Flowers, birds, bees, lambs, children at play, so many things the children can tell.

So the little leaves went dancing and whirling away in their pretty red and gold dresses.

When they were sleepy and tired, what did they do? Fell fast asleep like weary little children, and curled down in their warm earth beds, and soon the snow came and put a beautiful soft covering over them. It was like soft, white wool, and it was tucked snugly all about them.

Do you think the leaves had pleasant dreams?

THE STORY OF A PINE TREE.

Away down in one corner of the pasture, quite by itself, grew

a little pine tree. The first time the red squirrel came to look at it, it was so very small that the bushy tail of the frisky little animal quite overshadowed it.

After many years its branches spread for a good distance over the ground; it also grew very straight and tall, and there was quite a carpet of fine brown needles at its feet. All summer it stood there whispering the stories of the sea that the birds told it; and oftentimes the whispering was very sad, for the stories of the sea are sometimes very sorrowful.

There were no other trees near the little pine tree, and when the cool days of autumn came and all the little birds had flown away, it was often very lonely and wondered why there was none to bear it company.

It often felt cold, too, and was sad when the gray clouds hid the face of its good friend, the sun. But when the sun looked kindly down and touched its slender leaves with gold just before he sank out of sight behind the great hills, its heart was full of joy, and it thrust its roots more firmly into the ground, spread out its branches further and held itself straight and strong. When the wind blew, it bowed its head low, but would not break. When the soft white snow lay heavy on its slender branches it bade them bend low till the sun sent his warm rays to take away the burden.

Day after day it watched the sun come up over the mountains and go down behind the hills, till one day the sun seemed to have forgotten to rise, so dark and heavy were the clouds. The wind blew very hard, it was bitterly cold, and the snow beat against the poor little tree. It bent its head and whispered to the branches to hold on tightly and bear the storm bravely.

All at once above the roar of the storm it heard a feeble cry. Raising its head for a moment, it saw a poor little bird driven by the storm, tossed about and buffeted, till he seemed almost dead.

The little pine tree reached out its branches and took the half-frozen little bird close under its leaves. Then it whispered soft words to him, and the little bird nestled under cover of the friendly tree, and scarcely felt the storm any more, so safe and warm did the branches hold him.

When morning came and the sun shone, the little bird crept out, but the ground was white with snow, and there was no food for him. So the kind tree showed him some tender green buds, and the little bird ate them for his breakfast.

Then the little pine tree told the bird how lonely it was, and asked if he would stay with it.

So the little bird stayed and was content. The little tree was very happy now, it had some one to love and take care of, and

was always careful to have plenty of green buds for its little friend to eat.

The days went on and soon the spring came; the snow went away and the green grass peeped out from the brown earth. Then the little bird told the tree he must go away and leave him. He had work to do and could stay no longer. The pine tree was very sad to lose its little friend, but it bade him good-by as cheerfully as it could. The squirrels had come back to the hole in the fence, and made such a chattering over their housekeeping that the little tree could not feel lonely.

Every day the birds came and told it wonderful stories, and it was so busy sending fresh life through all its branches that it quite forgot to be sad, and only remembered how blue the sky was, and how brightly the sun shone.

FROM "THE LAST WALK IN AUTUMN."

Along the river's summer walk
 The withered tufts of aster nod,
 And trembling on its arid stalk
 The hoar plume of the golden rod,
 And on a ground of sombre fir
 And azure-studded juniper
 The silver-birch its buds of purple shows,
 And scarlet berries tell where bloomed the sweet wild rose.
 With mingled sounds of horn and bells,
 A far-heard clang—the wild geese fly
 Storm-sent from Arctic moors and fells
 Like a great arrow through the sky
 Two dusky lines converged in one,
 Chasing the southward flying sun,
 While the brave snow-bird and the hardy jay
 Call to them from the plains as if to bid them stay.

—Whittier.

SEPTEMBER.

The golden rod is yellow,
 The corn is turning brown,
 The trees in apple orchards
 With fruit is bending down.

The gentian's bluest fringes
 Are curling in the sun,
 In dusty pods the milkweed
 Her hidden silk has spun.

The sedges flaunt their harvest
 In every meadow brook,
 And asters by the brookside
 Make asters in the brook.

By all these lovely tokens
 September's days are here,
 With summer's best of weather
 And autumn's best of cheer.

THE JOURNAL OF PEDAGOGY.

DRAWING AS A MEANS OF EXPRESSION.

BY ELLA LARSON.

FELLOW-TEACHERS, it is our part of teaching to arouse thought in the child's mind, and to help the child find appropriate expression for that thought. The only certain evidence of the thought is the clearness of the expression. By expression we do not necessarily mean "talking." That is but one mode. Others just as essential are neglected in our schools. How many of us pay attention to rapid illustration on the blackboard—that spontaneous expression which not only pictures the thought but the very feelings aroused?

By drawing, the child expresses with ease and rapidity his crude concepts, and we are able thereby to study his mental activities. Do we teach drawing separate and apart from other subjects, devoting probably fifteen minutes three times a week to the study? Or do we draw in all subjects when that mode is the best for the expression of the thought?

For instance, in language we are telling autumn stories, say, "The Little Leaf." By oral language we picture the leaf's home, its surroundings, the trees, grasses, birds, etc. The child loves the story. He sees the mental picture, and feels the autumn winds. In fact, it is all so vivid that, place before him the blackboard, he spontaneously expresses both the thought and the feeling.

In all his illustrations the child must find a way to express feeling.

If he is sketching a swamp, he must see and feel the low marsh, and draw accordingly. If a tree is in the picture he must feel the solid trunk and the firm soil in which it is planted.

EXCHANGE NOTES.

(FROM THE JOURNAL OF EDUCATION.)

DR. B. A. HINSDALE of the University of Michigan, spent the closing days of July, and nearly all of August, in the far West. August 6-17th he delivered a course of lectures, twenty-five in number, on the "Science and art of teaching," at Provo, Utah, in connection with the summer school, conducted under the auspices of the Brigham Young Academy. On Sunday the 19th he addressed the great assembly in the Mormon tabernacle at Salt Lake City, on the primordial agents of education. At the close of the address he exhorted the people of the territory to see to it that the men elected to frame the new state constitution should, by reason of wisdom, far-sightedness, and patriotism, be able to lay in that document the foundation of a public school system which should become the pride and the strength of the future state.

Referring to his trip to Utah, Dr. Hinsdale spoke of his experience in the summer school and said that the teachers attending had commended themselves to his admiration by their honesty, integrity, energy, and earnest desire to improve, and closed with declaring that if they were representatives of the teachers throughout Utah, then the formation and develop-

ment of the educational system entrusted to them would result in placing the new state in the educational vanguard of the nation.

Utah's new commissioner of schools, Prof. T. B. Lewis of Ogden, begins the labors of his office in a manner that insures success. The JOURNAL OF PEDAGOGY wishes him well and pledges its support to all movements to advance the efficiency of the schools.

BRIGHAM YOUNG ACADEMY NOTES.

There has been some talk of organizing a militia at the Academy.

Some members of the faculty have lately had a shower-bath put in the engine room.

A class in Sloyd has been lately organized for the benefit of the Kindergarten teachers.

The Manu-mental, or Sloyd work, has been placed upon the walls of the shop-practice room, where it can easily be examined.

The class in Normal penmanship, numbers 115 and several who desired to enter could not be accommodated for lack of room.

As usual the Brigham Young Academy is filled with an earnest and hardworking class of students, for whom we predict a year of successful work.

The new system of marking and arranging books in the library is a very convenient one. The librarian can find a book now without going through all the shelves for it.

On Saturday, November 10, Prof. Nelson delivered a lecture before the Utah County teacher's association on "Eyes or No Eyes." It was listened to with wrapped attention.

The party given Friday evening, November 9th, by the Polysophical Society was a pleasant affair, and was enjoyed by a large number of students and their friends. Over a hundred tickets were sold.

On Friday, November 24, the teachers of the Utah County enjoyed a rare treat. Pres. Talmage of the University of Utah, and commissioner T. B. Lewis were both present and gave the teachers timely encouragement. A large number of Trustees were present.

Dr. Talmage's lecture before the Polysophical society on, "Pompeii Uncovered" was a notable literary event to the students of the B. Y. Academy. What with the fine drummond light, the splendid selection of views, and the lecturer's graphic descriptions, it would be difficult to improve upon this imaginative town to the buried city.

A contest in oral story telling between the rhetoric classes, A and B, took place Saturday evening October 27, rhetoric B winning by 1½ per cent. One very pleasing feature was that the stories were all original. Many of them will be published; one may be found in this issue. The composition side of language studies is strongly emphasized in the Academy.

A few weeks ago the class of 1900 met in Room 5 and effected an organization with the following officers: R. T. Thurber, President; Olive Young, Vice-President; Mirl Walton, Secretary; Annie Pike, Treasurer. Class feeling is running high now in the Academy, and students are beginning to sense more strongly the necessity of continuing their studies until graduation.

Miss Ruth Eldredge of Salt Lake City, lately a graduate of a famous New York school of elocution and delsarte expression, gave a most enjoyable recital before the students Friday evening November 16. The lady is an artist in the old-time meaning of that word. It is quite likely that she will organize a class in delsarte and elocution in Provo, if her work in Salt Lake City will permit her to spare the time.

The prospectus of Dr. Maeser's book, "School and Fireside" is out. "No attempt has been made," says the author, "to present startling ideas or urge radical changes in existing educational systems. The intention is rather to place on record the characteristic features of the Normal work done in the Brigham Young Academy during the fifteen years from 1876 to 1891." Teachers who took this training, will taste the old-time flavor even in the brief pages of the prospectus.



CURRENT TIME TABLE, In Effect Nov. 1st, 1894.

LEAVE PROVO FOR EAST AND SOUTH.

No. 2 For Grand Junction and points east.....	9:26 a. m.
No. 4 For Grand Junction and points east.....	9:35 p. m.
No. 6 For Springville, Thistle, Sanpete and Sevier.....	3:55 p. m.
No. 8 For Springville, Spanish Fork, Payson and Eureka..	6:20 p. m.

LEAVE PROVO FOR WEST.

No. 1 For American Fork, Lehi, Salt Lake, Ogden and the west.....	11:55 a. m.
No. 3 For American Fork, Lehi, Salt Lake, Ogden and the west.....	10:17 p. m.
No. 5 For American Fork and Lehi and Salt Lake.....	4:15 p. m.
No. 7 For American Fork and Lehi and Salt Lake.....	8:35 a. m.

ARRIVE AT PROVO FROM EAST AND SOUTH.

No. 1 From Denver, Grand Junction and points east.....	11:55 a. m.
No. 3 From Denver, Grand Junction and points east.....	10:17 p. m.
No. 5 From Springville, Tistle, Sanpete and Sevier.....	4:15 p. m.
No. 8 From Springville, Spanish Fork, Payson and Eureka..	8:35 a. m.

ARRIVE AT PROVO FROM WEST.

No. 2 From California, Ogden, Salt Lake, Lehi and Amer- ican Fork.....	9:26 a. m.
No. 4 From California, Ogden and Salt Lake.....	9:35 p. m.
No. 6 From Salt Lake, Lehi, and American Fork.....	3:55 p. m.
No. 8 From Salt Lake, Lehi and American Fork.....	6:20 p. m.

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